

## THE PRIESTHOOD

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### What is a priest?

A priest, in the Biblical sense, **is a person who offers sacrifices to God** that are acceptable, and thereby worships God in a way that pleases Him, *Gen 8:20-22, 9:1-17, 12:7,8, 13:18, 15:6-18*. Through the sacrifices offered, the person gains acceptance with God and the blessing of His mercy and grace, *Gen 22:1-18, Ex 12:1-14, Lev 4:20,26,31,35*.

### Abel is an example

**Abel came with his blood sacrifices, in faith**, and the Lord accepted him and his offerings, *Gen 4:4, Heb 11:4*.

### Identification

**The priest identified himself with the death of the sacrifice being offered on his behalf**, *Ex 29:10,15,19, Lev 1:4, 3:2*. In this way he gained acceptance from God through his mercy and love, *Lev 1:4, 4:20,26*.

### Perfect Sacrifices

God required that the **sacrifices offered were to be without blemish**, *Ex 12:5, Lev 1:3,10, Lev 3:1,6, 4:3,23,28*.

### Blood Sacrifices

**Sacrifices required the shedding of blood** for atonement and the covering over of sins, *Lev 4:16-18,20,26,31,35, Heb 9:22*.

### Bloodless offerings

**There were offerings to be made that did not directly involve the shedding of blood**, such as the grain offering and the first-fruits offerings at Passover and Pentecost but they were made in conjunction with blood sacrifices, *Lev 23:10-12, 17-21, Lev 2:11,12*.

### Kingdom of Priests

God's original intention was for Israel to be a Kingdom of Priests, *Ex 19:6*. However it seems that they renounced this ministry, *Ex 20:19*, and as a result the Aaronic priesthood was selected. God's intention is fulfilled through Christ in the Church, *1Pet 2:5,9, Rev 1:6*.

### Many acted as priests

In the early part of the O.T. many different people acted in a priestly manner such as **Abel**, *Gen 4:4*, **Noah**, *Gen 8:20,21*, **Abraham**, *Gen 12:7,8, 15:8-18, 22:9*, **Melchizedec**, *Gen 14:18,19*, **the children of Israel**, *Ex 12:6-13*, and **the young men of Ex 24:5**.

### Aaron and his sons chosen to be priests

At the time when God gave to Moses the pattern of the Tabernacle, *Ex 25-31*, **God directed Moses to appoint Aaron and his four sons to the office of priests**. Aaron was to be the **High Priest** for the children of Israel, *Ex 28:1 - 30:38*

### Holy clothing of the priests

Aaron and his sons were to be **clothed with holy garments**, *Ex 28:2-43, Lev 8:2-12*, for glory and beauty, and to consecrate them into the priests' office, *Ex 28:3*.

## THE GARMENTS OF THE HIGH PRIEST

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Readings: *Exodus 28:1-43, Exodus 29:4-7, Exodus 39:1-31, Leviticus 8:6-9.*

The garments of the High Priest were **holy** garments to clothe him with **glory and beauty**, *Ex 28:2.*

### **Ephod** - *Ex 28:4-30*

The outer garment was the **ephod** which was like a waistcoat. It was made of threads of gold, blue, purple, and scarlet, and fine woven linen artistically worked together.

**Gold** symbolises the character of God.

**Blue** is the heavenly colour and represents the Holy Spirit.

**Purple** is the colour of royalty and authority. It is a mixture of blue and scarlet.

**Scarlet** is the colour of sacrifice and redemption.

**Linen** represents the righteousness of saints, *Rev 19:8.*

The ephod was bound together by the **intricately woven band** of the ephod, *Ex 28:8*, made of the same threads, like a belt, to hold the ephod firmly to the High Priest.

On the front of the ephod was the **breastplate of judgment**, *Ex 28:15-30*, which was made of the same threads as the ephod. It carried twelve precious stones, set in gold settings on the front of the breastplate, in four rows, each stone engraved with the name of one of the tribes of Israel. The breastplate was held to the ephod with chains of gold, rings of gold, and cords of blue, *Ex 28:15-30.*

Inside the breastplate, which was made by doubling over a length of woven material to form a square, were placed the **Urim and Thummim**, *v30*. These signified “lights” and “perfections”, or “light” and “integrity”, and were “consulted” when it was necessary to discern the will of God, in cases where this was not clearly shown by the written word.

The Urim and the Thummin may have been two dissimilar stones, e.g. white and black, or simply just the presence of the anointing, which enabled the High Priest to discern God’s will. (Matthew Henry considers it to be the latter.)

**The shoulder straps**, *Ex 28:7-14*, of the ephod were special, in that they held two special stones, set in gold, on which were inscribed the names of the twelve tribes, six on each onyx stone.

**The ephod pictures Christ’s ministry to us**, as our High Priest, *Heb 3:1*. He bears our names over His heart in love and mercy before God and on His shoulders in security and authority, *Is 9:6*. He brings to us the knowledge of God’s will in all situations by His Word and His Holy Spirit. The gold, blue, purple and scarlet represent Christ’s divinity, anointing, rule and kingship, and His redeeming sacrifice for us on the Cross. He is our Prophet, Priest and King, seated at the Father’s right hand.

### **The Robe** - *Ex 28:31-35.*

Beneath the ephod the High Priest wore a **robe all of blue**, which reached down below his knees. There was an opening for his head in the middle of it, bound all around so that it would not tear. There were no armholes and probably it was open down the sides. Around the bottom of the robe were, alternately, pomegranates of blue, purple and scarlet threads and golden bells. The pomegranate is a symbol of the fruits of the Spirit of which love is the primary fruit. Two parallel

references: *Song of Solomon 4:13,14*, and *Gal 5:23,24* list the fruit in order. The golden bells represent the nine gifts of the Spirit, *1Cor 12:7-11*.

The robe of blue symbolises the anointing of the Spirit. The alternate pomegranates and bells show the need to have a balance of the fruit of the Spirit and the gifts of the Spirit. “Christ” means the “Anointed One”, (Hebrew “Messiah”), and the robe of blue represents this, *Lk 4:18,19*. Jesus is the only One who had/has the Holy Spirit without measure, *Jn 3:34*, and He was/is ever showing to all the perfect balance of the fruit and the gifts of the Spirit, to meet every need we have.

**The Tunic and the Sash** - *Ex 28:39, 39:27,29, Lev 16:4*.

Under the robe, the High Priest wore a tunic of fine linen, which reached down to his feet, and to his wrists. The sash was made of woven linen, blue, purple and scarlet thread, *39:29*, and was used to gird the tunic, *Lev 8:7*. The fine linen of righteousness, *Rev 19:8*, was to cover all his flesh.

**Linen Trousers** - *Ex 28:42, Lev 16:4*.

The trousers reached from the waist to the thighs, to cover his nakedness, and were his inner garment.

**Turban and Golden Plate** - *Ex 28:36-39, 39:28,30,31*.

On the High Priest’s head he wore a turban of fine linen. Attached to the front of the turban, by a blue cord, was a golden plate inscribed with the words, “HOLINESS TO THE LORD.”

Aaron, the High Priest of Exodus, was an earthly representation of our High Priest, the Lord Jesus Christ. Each item of his garment picture an aspect of the High Priestly ministry of our Lord Jesus Christ towards us.

**Now, He is in us as our life**, our glory and beauty. The risen, ascended Christ, our Lord and Saviour, who is the fulfilment of all the High Priest represented, is living in us by His Spirit. *Col 1:27, Gal 2:20, 2Cor 13:5*. In Him, (for we are also in Him), *Jn 14:20, Eph 1:1,7*, He has made us kings and priests, a holy priesthood, a royal priesthood, *Rev 1:6, 1Pet 5,9*, to show forth the praises of Him who has called us out of darkness into His glorious light.

The Holy Spirit fulfils the ephod ministry of Christ, our High Priest in us, as we act in love to our brothers and sisters in Christ, and support and uphold them. We wear “the ephod” of His character, anointing, authority and love for all the saints.

The robe ministry in us is His full anointing, *Zech 4:6, Ac 10:38*, in abundance of the fruit and gifts of the Holy Spirit, flowing out to others around us.

The ministry of the tunic, sash, and trousers is the righteousness of Christ in us, *Phil 3:9*, from which the robe and ephod ministries flow.

The golden plate sums it all up as, “Holiness,” or “Set apart” to the Lord. That’s us.

Jesus’ High Priestly ministry in us and through us is our glory and beauty.

**One last important point.**

In *Ex 28:38* it says that “Aaron shall bear the golden plate of “Holiness to the Lord” on his forehead that he may bear the iniquity of the holy things” and that “they may be accepted before the Lord.” Here he was a type of Christ, the great Mediator between God and man. He bears our iniquities. Through Him, what is amiss in our services to God is pardoned. We do fall short in many things. We are conscious, at times, of iniquity clinging to us as we serve the Lord. Jesus, as our High priest, bears the difference between what we are, and what we should be, so that God has mercy on us and does not judge us. Also, through Him, what is good in us and in our services, are pleasing to God on account of Christ’s intercessions for us, and not otherwise. Please refer to Matthew Henry’s commentary on *Ex 28:38*.

## Ministry unto the Lord

**The ministry of the priesthood was primarily unto the Lord**, *Ex 28:41, 29:1,44, 40:13,15*, and secondarily unto the people, *Lev 9:22-24, Num 6:23-27, Lev 1:7-9,11-13,15-17*.

### Priests cleansed, sanctified and consecrated

The priests were **set apart unto the Lord or sanctified**, *Ex 29:1-37, Lev 8:1-3*, to minister in the priest's office, by various sacrifices, *Ex 29:1-3, Lev 8:1-3*. The priests were brought to the door of the Tabernacle of the congregation, **washed** with water, **clothed with the priest's garments**, *Ex 29:4-6, Lev 8:6-9*, and **anointed with the anointing oil**, *Ex 29:7, Lev 8:10-12*.

The priests **laid their hands on the head** of the bullock **for the sin offering**, *Ex 29:10, Lev 8:14*, and after the blood was shed and applied, **the sin offering was burnt outside the camp**, *Ex 29:12-14*.

The priests **laid their hands on the head** of the ram of the **burnt offering**, *Ex 29:15, Lev 8:18*, and it was burnt on the brasen altar.

The priests **laid their hands on the head of the ram of consecration**. *Ex 29:19, Lev 8:22*, and the blood was applied to the tip of the **right ear, right thumb and right big toe**, to their hearing, doing and going, *Ex 29:20, Lev 8:23,24*. **Part was burnt as an offering to the Lord, part was given to Moses and part was given to the priests**, *Ex 29:22-28*.

**The sin offering** was for a cleansing from sin, *1Pet 2:24*.

**The burnt offering** was for a total offering of self to God, *Rom 12:1*.

**The consecration offering** was for a total offering of self to the work of the ministry, *Heb 6:10, 1Cor 15:58*.

The Hebrew word for **consecrate is to have your hands full**. (Hebrew – male.) *Ex 28:41, Ex 29:9,29,33*. **A consecrated person is one taken up with the work of the Lord**.

**The consecration of the priests continued every day for seven days**, *Ex 29:35, Lev 8:33*, and was a complete work.

The priests had other responsibilities besides offering sacrifices and attending to the duties of the Tabernacle. They were responsible to make **judgments about leprosy**, *Lev 13:1-59, Deut 24:8*. Where difficult decisions had to be made **they acted as judges**, *Deut 17:8-13*. They were to **watch over and guard the Book of the Law**, *Deut 17:18, Deut 31:24-26*. **They assisted Moses** in the renewal of the Covenant, *Deut 27:9*.

The priests were to **declare blessing upon the people of God**, *Num 6:23-27*.

They were responsible **to teach God's people** to distinguish between the holy and the unholy, the unclean and the clean, and to teach the statutes of God, *Lev 10:10,11, Deut 24:8, 31:11*.

The priests were to **light the lamps and keep them burning**, *Ex 27:20,21, Lev 24:2-4, Ex 30:7,8*. They were to **keep the fire on the altar burning**, *Lev 6:12,13*.

The priests were responsible **to blow the trumpets** for God's people, *Num 10:2-10*.

They were to **inquire of God for people**, *Ex 28:30, Num 27:21*,

They were **to encourage God's army** in war, *Deut 20:2-4*.

Others: *Lev 27:8-18, Num 5:15-30*.

### **The tribe of Levi was chosen**

At the time when Israel made the golden calf and worshipped it, *Ex 32:1-10*, Moses came down from the mountain and challenged the people with, “**Who is on the Lord’s side?** let him come to me,” *Ex 32:26*.

“The people were running wild,” *Ex 32:25, NIV, The Message*.

**The tribe of Levi came and stood with Moses**, who commanded them to take their swords and kill everyone their brother, companion and neighbour who was in idolatry, v27. The Levites did as Moses said.

The Message reads in v29, “**You have confirmed your ordination today at great cost** even killing your sons and brothers! And God has blessed you.”

See also NIV. “**You have been set apart to the Lord today.....**”

**The tribe of Levi was set apart to God**, to carry the Ark of the Covenant and the other items of the Lord, *Num 4:5-15*, the Tabernacle, *Num 4:21-28, 29-33*, to stand before the Lord, to serve the Tabernacle, to minister unto the Lord and to bless in His Name, *Num1:47-54, Deut 10:8,9*

**They were not given any inheritance** in the promised land of Canaan, because the Lord was their inheritance, *Deut 10:9, 18:1,2, Num 18:23,24*.

**The Levites were given unto Aaron and his sons**, the priests, to support them in the work of the priesthood, *Num 3:6-9, Num 8:5-26, Num 18:2-6*.

The Levites were taken by God to be His instead of all the **firstborn of Israel**, *Num 3:12,13,41,45, Ex 13:2,12,13*.

**The Levites were supported by the tithes of Israel**, *Num 18:21-24*.

**The Levites were to tithe the tithes** and give these to the priests, *Num18:26-30*, for their support.

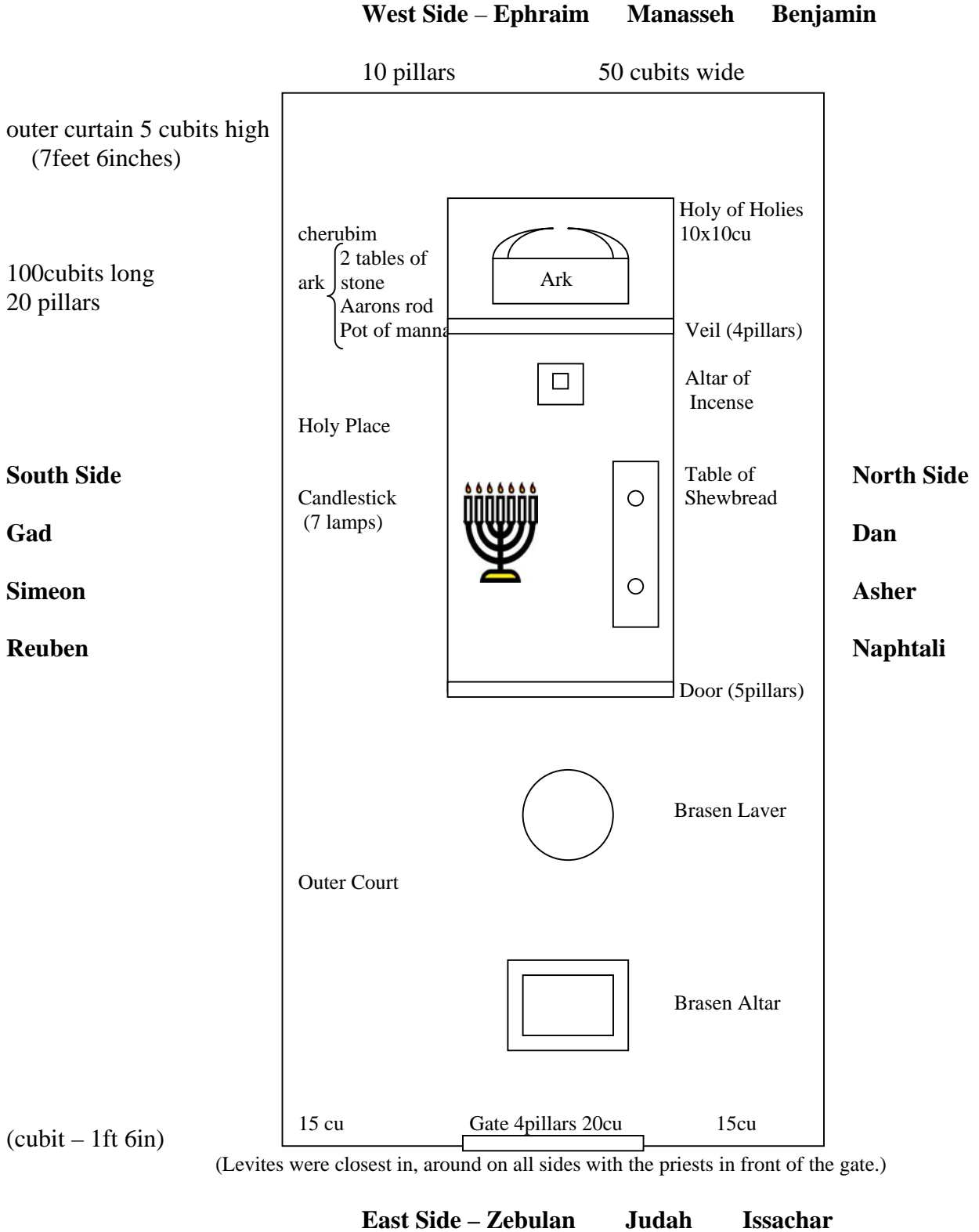
The Levites camped around the Tabernacle on three side, between the Tabernacle and the other tribes, *Num 1:53, Num 2:1-34, Num 3:29,35,23*, with the priests camping on the east side in front of the gate of the Tabernacle, *Num 3:38*.

**THE TABERNACLE IN THE WILDERNESS**

(EKB – 1985)

Ex 25-40, Lev, Num 1-11, Heb 8,9

A major Old Testament type of Christ and our salvation in Him, picturing our personal growth in Him, and the restoration of the church.



## THE FIVE SACRIFICES OF THE MOSAIC COVENANT

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**Reading:** *Lev 1-7.*

1. **The Burnt Offering.** *Lev 1:1-9, Lev 6:9-13, Lev 7:8, Gen 22:2,3,6-8,13.*  
This is a voluntary offering, v3, a sweet aroma to the Lord, v9, and all but the skin, v6,7:8, is consumed by fire on the altar, v9. The sacrifice is to be without blemish and it symbolises a person's total surrender, love and dedication to the Lord. *Rom 12:1, Lk 9:23, Gal 2:20, Col 3:1-3.* Note that the fire on the altar is not to go out, 6:13. The skin is taken by the priest who supervises and actually burns the offering, 7:8.  
  
In the New Testament Christ is the **Offering**, Christ is the **Offerer**, and Christ is the **Priest** that presents the Offering to God, *Heb 9:26, Heb 9:14,12.* The believer is the offerer of himself to God, through Christ the Priest. The garment Christ wears among men and women today is the skin of the burnt offering which we gave Him, *Rom 12:1, Mat 5:16, Jn 13:34,35.*
2. **The Grain or Cereal Offering.** *Lev 2:1-3, Lev 6:14-18, Lev 7:9,10.*  
This also is a voluntary offering and a sweet aroma to the Lord, v2. It is a bloodless offering and part of it is burnt as an offering to the Lord while the rest goes to the priests and his sons, v2,3. As with the Burnt Offering the offerer receives nothing. The fine flour, v2, is the heart preparation of the Word of God, *Lk 8:11*, expressed as the righteousness of Christ to others, and the ministry of the Word, *Col 3:16.* The oil is prepared from crushed olives and symbolises the Holy Spirit's anointing, v2. The frankincense is a gum collected by bleeding the bark of a tree, and when it is burnt, it creates a strong fragrance, v2. This expresses the fragrance of Christ, *Eph 5:2.* There is to be no leaven, v11, *1Cor 5:8.* No honey of human sweetness is to be present, v11. (Burnt honey makes a black sticky mess). This offering is man's love and service for God and man through the ministry of the Word and the righteousness of Christ, *Ps 119:9,11, Mat 4:4, 1Thes 1:5.* Our ministry to others may be accepted or rejected by man but as we minister in love a pleasing aroma rises to the Lord, *Gal 5:13b,14.* Don't forget to add the salt, v13, *Mat 5:13, Col 4:6.* The salt is our zeal and willingness in the ministry, *Mk 9:49.*  
*Lev 6:20* says that the priest is to offer a grain offering each morning and night.
3. **The Peace Offering.** *Lev 3:1-5, Lev 7:11-38.*  
Like the previous two offerings, the peace offering is also voluntary. It is to be without blemish, v1, and the part offered to the Lord, v2-5, shall be a sweet aroma, v5. In this offering the priest and his sons as well as the offerer have a part, 7:14,31-34,15,16. The priest and his family take the breast and the right shoulder, and what remains is for the offerer. This sacrifice symbolises the believer's fellowship with the Lord and with the Body of Christ. It is the sacrifice of fellowship, *Heb 10:25, Heb 13:16* (where the words, "and to share" in the Greek original, is "koinonia", or fellowship).
4. **The Sin Offering.** *Lev 4:1-5:13, Lev 6:24-30.*  
This offering is compulsory when a person sins unintentionally against the Lord, v2,13,22,27. In the case of the priest and the whole congregation the blood of the bull is sprinkled twice in the Holy Place and the rest is poured out at the base of the altar of the

burnt offering. The fat of the offering is burnt on the same altar while the rest of the bull is taken outside the camp to a clean place and is burnt up completely on a wood fire, *Heb 13:11-13*. However the sin offering for a ruler or a common person is treated differently. The blood is not taken into the Holy Place but is poured out at the base of the altar of burnt offering. The fat is burnt on the same altar, while the flesh of the sin offering is given to the priest to be eaten, *Lev 6:26,29,30*.

The sin offering for a ruler was a male goat, *Lev 4:23*.

The sin offering for a commoner was a female goat, *Lev 4:28*. There is no sin offering for rebellion. The sacrifice was only offered after specific sin had been revealed and confessed. There was no offering for general unconfessed guilt.

Sins are to be confessed one by one as conviction arises. Forgiveness is only possible because the demands of the justice of God, *Ezk 18:4*, have been met by Christ's perfect sacrifice, *1Pet 2:24, 1Pet 3:18, 2Cor 5:21*.

5. **The Trespass Offering or Guilt Offering.** *Lev 5:14-6:7, Lev 7:1-7*.

Like the sin offering, the trespass offering is also compulsory when a person commits an unintentional trespass.

*Lev 5:15-19* covers unintentional trespass against the holy things of the Lord. *Lev 6:1-7* deals with trespass against the brethren. Where harm has been done restitution is required, *Lev 5:16, 6:4,5*. The offering for the trespass was a ram, *Lev 5:15,18, Lev 6:6*.

The priest was to eat the trespass offering in a holy place, *Lev 7:6*.

## THE HIGH PRIEST'S MINISTRY ON THE DAY OF ATONEMENT

### *Leviticus 16*

The 10<sup>th</sup> day of the 7<sup>th</sup> month, in the Feast of Tabernacles, is the **Day of Atonement**, *Lev 16:34, Heb 9:7,8*. This was **the only time of the year the High Priest went into the Holy of Holies**, behind the veil, before the Ark, where the Shekinah Glory of God dwelt, between the Cherubim. Here he made atonement for himself, for his family, for all God's people and for the Tabernacle Sanctuary.

He washed his flesh in water and put on holy garments of linen, *Lev 16:4*. He was clothed completely in white linen. Firstly, he offered **his bullock as a sin offering**.

He took the blood, a censer of live coals from the brasen altar, his hands full of incense, and entered the Holy of Holies. As he did he put the incense on the live coals. The incense formed a cloud that covered the Mercy Seat. He **sprinkled the Blood upon and before the Mercy Seat seven times**.

After he came out he killed one of the two goats as a **sin offering for the people** and repeated what he had just done.

In this way **he made atonement for himself and all of God's people**. (This was a covering over of their sins.) No other person was allowed to be in the Holy Place when the High Priest went into the Holy Holies. He then went out of the Tent and took the blood of the bullock and the goat and put it on the horns of the brasen altar. Some of the blood was also sprinkled seven times onto the altar.



**The remaining live goat** was brought to Aaron and he laid both his hands on its head and confessed over it all the sins of God's people. The sins were put on the head of the goat, the "**scapegoat**". This goat was taken out to a remote place in the wilderness and let go, **to carry the sins of God's people far away.**

After this Aaron put off his holy, white linen garments and washed in water in the Holy Place. He put on his own High Priestly garments, came out, and offered the ram for his burnt offering and the ram for the burnt offering for the people on the brasen altar. The fat of the sin offerings was burnt on the altar and the rest of the sin offerings were burnt outside the camp.

**This Day of Atonement was the most holy day of the year** for God's people. It was a fast day and a day of rest, a Sabbath day, *Lev 16:31*. God's people were to deeply repent of all sin and humble themselves before God so that the atonement would be effective for them, *Lev 16:30*.

**The word "atonement" means to cover.** (Hebrew: Kaphar) On the Day of Atonement the sins of the High Priest and God's people were covered over by the mercy of God, *Heb 10:4*, until Christ should come and pay the debt.

*Hebrews 9:6-15* contrasts the ministry of Christ, our Great High Priest, who entered into the heavenly Holy of Holies once, for us, by His Own Blood, to obtain eternal redemption for sinners, *v12*, with the ministry of Aaron. Christ's sacrificial offering does not cover our sins, **but completely removes them** from us, so that we can come boldly into the holiest by His Blood, *Heb 10:19*, and receive all the blessings of God as His sons and daughters.

## THE NEW TESTAMENT PRIESTHOOD

**Christ Jesus our Lord is the Great High Priest.** The New Testament reveals that Christ Jesus our Lord is the Great High Priest **after the order of Melchisedec** which is an Eternal, Unchanging Priesthood, *Heb 3:1, Heb 4:14, Heb 5:6,10, Heb 7:1-3,16,17,24, Ps110:4, Gen 14:18-20.*

**Christ was the Offering and the Sacrifice** to God for the sins of the whole world, *1Pet 2:24, 1Pet 3:18, 1Cor 15:3, 2Cor 5:21, Is 53:6,11, Jn 1:29, 1Pet 1:19, Heb 9:12,14,28, Heb 10:10.*

**Christ was the Offerer of the Sacrifice** to God for all sin, *Heb7:27, Heb 9:14, Heb 10:12,14, Heb 9:25.*

**Christ is also the Great High Priest who entered into the Holiest Place of God's presence and presented there His Blood and perfect sacrifice for all sin,** *Heb 4:14, Heb 9:11-14,23-26, Heb 10:12-14, Heb 8:2, Mat 27:51.*

As Great High Priest, seated at the Right Hand of God the Father, **Christ Jesus our Lord is the Mediator of the New Covenant** (Testament) to all who believe in Him. *Heb 8:1,2,6-13, Jer 31:31-34, Heb 7:24,25, 1Jn 2:1,2, 1Tim 2:5, Heb 2:14-18, Heb 3:1, Heb 4:14-16, Heb 5:9, Heb 10:19-23, Heb 9:14,15.*

## The Priesthood of all Believers in Christ Jesus our Lord

The New Testament teaches us that **all believers in Christ are priests unto God**, *1Pet 2:5,9, Rev 1:6*.

**The basic meaning of “priest”** is one who draws near to God, *Ex 19:22, Ex 30:20*, to offer sacrifices unto Him, *Ezk 44:15,16*.

All believers are **“in Christ,”** *Gal 3:27, 2Cor5:17,21, 1Cor 1:30, Eph 1:3,4,7, Col 2:10, Eph 2:6*, and are able to draw near to God and offer sacrifices unto Him.

“Nearer my God to thee?  
Nearer I cannot be,  
For in the Person of His Son,  
I am as near, as near can be.”

**God tells us to come boldly into His presence, into the holiest, by the blood of Jesus,** *Heb 10:19*, by a new and living way which He has prepared for us through the veil, that is to say His flesh, *Heb 10:20*. Here we have an High Priest over the house of God, *Heb 10:21*, who enables us to draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed in pure water, *Heb 10:22*. So we are able to hold fast the profession of our faith/hope without wavering, for faithful is He who promised, *Heb 10:21*.

In the New Testament there is **no special priestly class or group in contrast to the laity. All believers are priest unto God.** All can come boldly into the Holiest presence of God by the Blood of Jesus, *Heb 10:19*, to obtain directly from God mercy and grace to help in time of need, *Heb 4:16*.

Make sure in your pastoral ministry that you **do not become a “priestly go between” between the people and God.** Make sure that each believer has a personal relationship to God, to offer unto Him the sacrifices of the believer and to receive by faith His mercy, grace and truth.

### Some of the Sacrifices of the New Testament Priesthood of all Believers

*1Pet 2:5.* “We are a Holy Priesthood, offering up spiritual sacrifices acceptable to God.”

*Heb 13:15* “The sacrifice of praise to God continually, the fruit of our lips giving thanks to His Name.” *1Pet 2:9, Jer 33:11, Jn 4:23,24.*

*Heb 13:16* “doing good”, *Lk 10:34, Mat 25:35,36, Gal 6:10, Lev 19:18, Rom 13:8-10, Gal 5:14, Eph 5:1,2, Phil 4:15-19.*

*Heb 13:16* “to communicate” Greek Koinonia = fellowship (Vines Dictionary). The sacrifices of meeting together to share in Christ with others.

*Rom 12:1* to present our bodies as a **living sacrifice, holy, acceptable unto God**, which is our reasonable service, (“spiritual worship” NIV).

*Lk 9:23* **of denying self will** to follow Jesus, *Lk 14:26,27.*

*Heb 7:24,25* **the life of intercession,** *1Tim 2:5, 1Jn 2:1,2,1Tim 2:8.*

*Mk 12:28-34* **love to God and man, 1Sam 15:22.**

*Phil 2:17* **Christian ministry, Ac 20:24, and witness to the Gospel.**

*Pro 31:15* **the ministry of a mother** to her family.

*Gen 18:19* **the father's leadership of his family** in the ways of God.

*Col 3:22-24* **the service of God in all we do, Col 3:17.**

### **How does the O T Priesthood (of the Tabernacle) differ from the N T Priesthood?**

#### **O.T. Aaronic Priesthood**

1. Restricted to a small group of Aaron and his sons, *Ex 28:1*. They offered the sacrifices, met with God and ministered unto Him, *2Chr 29:11*.
2. Non-permanent and ceased when Christ died on the Cross, *Heb 10:1-14, 7:12, 10:20, Mat 27:51, Jn 19:30*.
3. Many daily sacrifices, mostly of the blood of animals to cover sins, *Lev 1-7*.
4. The sacrifices covered over sins, *Lev 16:11,17*.
5. The priests wore special clothing such as the ephod etc, *Ex 28*.
6. No power to cleanse the conscience from sin, *Heb 10:1-4, 9:9*.
7. The High Priest alone could enter the Holy of Holies once a year on the Day of Atonement, *Heb 9:1f*.

#### **N.T. Priesthood of Christ**

1. All believers in Christ are priests unto God, *1Pet 2:5,9, Heb 13:10-16*.
2. Permanent unchanging, everlasting priesthood of Christ after the order of Melchisedec, *Heb 6:20 - 7:28*.
3. One final, complete, sufficient sacrifice of Christ for all sin, *Heb 9:14, 10:14*,
4. The sacrifice of Christ completely removes sin forever, *1Pet 3:18, Heb 10:10-14*.
5. The clothing of the N.T. priests is the person of Christ, *Rom 13:1, Gal 3:17*.
6. By the blood of Jesus the conscience is cleansed from all sin, *Heb 10:19,20*.
7. All believers in Christ may come boldly into the holiest by the blood of Jesus, *Heb 10:19,20*